

Under the Leaves.

A carpet all faded brown,
On the gray bough a dove that grieves;
Death seemeth here to have his own,
But the spring violets nestle down
Under the leaves.

A brow austere and sad gray eyes,
Locks in which care her silver weaves;
Hope seemeth tombed no more to rise,
But God he knoweth on what wise
Love for love's sunshine waiting lies
Under the leaves.

—Scribner's.

A Closet Meditation.

What various sources of danger there are. How rapidly the panorama of peril passes its varied scenes before us in the living pages of the gospel, storms, demons, diseases, death! Yet how completely does my Lord overmaster them all. There are troubles which make us ashamed, and these are the very hardest to bear. Such was the demonical possession in the case of the man, and the issue of blood in the case of the woman. Oh, that I might have the woman's faith! O that I might have the perseverance to pass through, so that I might but touch the hem of his garment, even if I may not have the courage to throw myself at his feet and clasp his hands. A stream of healing virtue is always proceeding from the Lord, and yet I carry my spiritual ailments so long, when I might be relieved by a touch. I fear I lack the woman's faith and humility. She did not think it necessary that the Lord should exert himself for her, or perform any conspicuous act. If she but touched him. It was not indispensable that he should touch her. It was not important that the work should be seen and known by the multitude. It was enough if she was healed, and if he healed her; and yet, although she seemed to have so much of the Lord, how much there was that she did not have. He was her Saviour, and she was saved, but when he called she threw herself at his feet with fear and trembling. She did not know the infinite tenderness and compassionateness of Jesus. Her faith under the cover of humility, had as it were stolen a great blessing, and he might be offended at what she had done or the manner of doing it. Instead of that he calls her 'daughter,' as if he would teach her, and teach me, that the very fact that I have received a great blessing from him makes me feel that he is my kinsman. O, wondrous love! And this love will triumph over death. This Physician gives healing before death, and resurrection after. He is not only the resurrection and the life, but he is the life and the resurrection. He speaks and it is done. He commands and power goes with the command to secure its fulfillment. Oh, that I may be most anxious to be raised from a death of sin to a life of righteousness! Speak Lord to every dead faculty in me, and call it to life. In newness of life may I serve thee, and serving thee may I fear no storm, nor satan, nor sickness, nor death.

Not long since I heard remarks made about a certain individual something like this,—'He speaks little, but one can never forget anything that he says.' What is the secret of this? Not he speaks but the Spirit of God in him. There are some people who can hardly open their lips, but that they wound somebody. Where is the love of God in these hearts. The apostles ask, 'Who is a wiseman endued with knowledge among you?' He (the apostle) goes farther and says, 'Let him shew out of a good conversation his works with meekness of wisdom.'

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated. Nature is always contentious, contradictory, inclined to take the contrary side, and this leads to hard words and wounded feelings. But God's wisdom is peaceable, inclined rather to agree than disagree; gentle, not by self-restraint, but instinctively. There are those who are very difficult to be intreated. You come to them with the conviction that they will naturally take the other side and they will bristle all over like a porcupine. But ripe christians are so easy of access, easy to be intreated, the love is always toward you, and so gentle in showing why, not, that one feels almost

glad to have been in the wrong in order to be so sweetly put right again.

J. H. PALMER.

Conditions of Faith.

There is no true faith without the faith of God. The Holy Spirit brings home the truth of the conscience, enlightens dark understanding, arouses its lethargy, convicts of sin, inspires the desire to be saved, breaks down the natural, sinful resistance to regeneration, conquers the rebellion of the heart and leads to the Savior. None but God can do this. True, the moral agent, the sinner must on his part yield to these gracious influences, but he does not produce them. He does not find them in his own nature. They are not of man. All that is merely of him is like him, identical with him; it is, therefore, 'only evil' and 'that continually' he cannot think a good thought nor perform a good act without the grace of God in Christ Jesus assisting him. But the grace of God is at hand. God the Father, moved with compassion, is doing all that he can do consistently with man's moral freedom and his own sovereignty, to divinely impress, and move and guide the soul to its remedies. He so adjusted the vast schemes of benevolence belonging to christian dispensation that saving mercy may reach every individual of a perishing world. God the Son 'gave himself for us.' He sent the Holy Spirit proceeding from the Father and the Son to reprove the world of sin of righteousness and of judgment to come. God, the Holy Ghost, is ever present, calling, reproofing and helping poor sinners to flee from the wrath to come. Yes Divine influence reveals the necessity of faith, the object of faith and the motives of faith, giving the power of faith and constituting the very soul and life of faith leaves us utterly without excuse. This influence is so graciously given, so benignly diffused and so triumphantly vindicated that no reasonable man can for a moment entertain the idea of self-vindication for failing to believe. No sinner can say or dare to say, 'I would believe but faith is the gift of God and he has not given me faith.' Nay but he has done all upon his part. At infinite cost, with infinite patience he has moved all the influence at divine command to produce in you faith that saves the soul. This explains your present determined purpose to prepare for death, your willingness to ask, 'What must I do to be saved?' Be assured that if you feel any resistance to duty, this is all from yourself. Every feeling of rebellion of reluctance to do what the Gospel requires, comes from your own sinful heart, and we beg you not to indulge the thought of laying the blame to God. All your good thoughts and desires, and purposes, all tendencies to faith are from him and most humble gratitude is due to himself for these inestimable benefits. It is for you to welcome the convincing Spirit to your heart. In your natural pride and blindness you seek the approbation of men and well hath the Saviour demanded, 'How can ye believe who receive honor one of another?' The soul must be deeply and thoroughly convinced of sin before it can be justified by faith. It must feel its disease before it will apply for its remedy. The outward demonstration of this conviction will not be the same in all cases. All have not the same degree of natural sensibility or susceptibility of excitement under extraordinary influences, some will be aware of a sudden alarm, a painful sense of guilt and will feel a depth of anguish that no language can describe. Others will find strong reasons for self-condemnation pressed upon them with Divine power and with great solemnity without much apparent emotion, will confess that they are sinners in the sight of God. Between these two extremes all varieties of feeling and outward demonstration will appear no particular degree of which can be a test of genuine conviction. But so much is perfectly evident: the Holy Spirit must show the sinner his sins, must lead him to feel that as he is 'the wrath of God abideth on him,' or he is not in a frame of mind to cast himself with perfect confidence on the merits of Christ for salvation.

JOHN M. DIETZ.

Coleta, Ill.

What Makes a Saint?

The word saint is used in the question rather than the word Christian because it is less likely to be misunderstood. Christian is a term often used in a nominal sense and many a Christian, so called if far from being a saint. Many replies may be given to the query, 'what makes a saint?' that do not satisfactorily answer it. Experiencing religion, being converted, getting the new birth, meeting with a change, and the like may or may not be correct. It depends upon what is understood or implied by these terms. They are often employed in describing the experience of persons who certainly are not saints according to the Bible. Perhaps no denomination uses the word saint more freely than the Roman Catholic people. But what is the idea of saintliness as received by studying the lives of the long list of canonized ones whose names fill this calendar? Evidently talent used, self-denial and mortification practiced, labor preformed for the sake of the church and gifts bestowed thereon are the chief grounds on which saintship is ascribed to them. And is it not true that among the Protestant sects, ardent zeal for religion, benevolence and close attention to the ceremonials ideas and usages of the outward church are regarded as the great signs of saintliness? How few understand the teaching of the inspired Paul, that talents, labor, sufferings, and givings are nothing in the absence of love. Let none imagine that doing is under valued or is regarded as not necessary, because it is here affirmed that it is being, not doing that makes a saint. My judgment of a saint is a human being who is a partaker of the divine nature and controlled thereby. God has never abandoned his original purpose concerning man. He determined to create and maintain a race of beings on this earth who would reflect his image by possessing his attributes, when the breath of life was breathed into man the greatest and grandest, the most important, the life was a divine life. This gave man saintship, this gave him righteousness and this it is that is received when true conversion is obtained, the new man is put on (Eph. 4:24.) To this idea correspond all the teachings of the Bible. What is the proof of being in the faith? Christ in you. 2 Cor. 13:5. What follows if Christ is absent? We are reprobates and none of his. Rom. 8:9. Why should our bodies be saintly? Because they are temples of the Holy Ghost, which dwelleth within us. 1 Cor. 3:16 & 17. How do we know that the baptism where with Christ baptizes has come on us? We have put on Christ. Gal. 3:27. Do we claim to be lovers and keepers of God's law as well as his ordinances? We should verify the claims to ourselves and others by an experience of the indwelling of the Father and the Son. John 24:23. What is true conversion? Turning to God. Acts 11:21; also 15:19. When a man would be saved what must he do? Seek the Lord. Isa. 55:6. also Acts. 16:31. It is God he wants and that his heart should pant after. Psal. 42:1, 2. What happens when the heart is yielded to God? The Master comes in and fellowship begins. Rev. 3:20. What is regeneration or the new birth? The receiving of the divine nature. Jno. 1:12, 13. What is the witness of the Spirit? God's voice in our heart when he takes possession. Gal. 4:6. What is true christian life? the manifestation of Christ's life in our human nature. Gal. 2:20. Phil. 4:13. How is this life sustained? By constantly partaking of the divine nature. Jno. 6:27-58. What is Christian perfection or maturity? Being filled with all the fullness of God. Eph. 21:3; 22:17. What will constitute the essence of heavenly existence? The eternal partaking of the divine nature. Rev. 21:3; 22:17.

If my ideas are correct such is the meaning of a saint. Reader, are you a saint? Can God look into your heart and see his own image, his very nature there? Can you searching your own heart discover the indwelling of the Triune Father, Son and Holy Ghost? If you have the mind of Christ it cannot be a difficult thing to discern it. What do your neighbors see when they view and study you, the godly, god-like or the earthly minded man? In reference to all outward things, all rites ceremonies observances, all work such as human